

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Wuzü-Invalidation near Saläh-end

Status of Saläh when it gets invalidated due to some reason just before saying the ending Saläm, in light of the Hanafi Fiqh

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Wuzü-Invalidation near Saläh-end

(Source: Kitābul Fatāwā by Maulānā Khālid Saifullāh Rahmānī 2/188)

Question: It is said that according to Hanafīs, if a person's Wuzū gets invalidated after reciting Tashahhud in the last sitting, his Saläh is valid. In other words, saying Salām at the end is not necessary. Is it so? If yes, what is the evidence?

Answer by Maulānā Khālid Saifullāh Rahmānī:

According to Hanafīs too, it is compulsory that the Saläh be ended with Salām (Al Fatāwā Al Hindiyah, 1/72)

If a person's Wuzū gets invalidated before saying the ending Salām, he must go for Wuzū, then come back to complete his Saläh by reciting Durūd and the following Du'a (... اَللّٰهُمَّ اِنِّي ظَلَمْتُ).

However, if the person doesn't do the above after Wuzū-invalidation, his Saläh is complete but with a severe flaw and shortcoming.

Allāh's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَحْدَثَ، يَغْنِي الرَّجُلَ، وَقَدْ جَلَسَ فِي آخِرِ صَلَاتِهِ قَبْلَ أَنْ يُسَلِّمَ فَقَدْ جَارَتْ صَلَاتُهُ. (الترمذي: ٤٠٨)

Allāh's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: If a man breaks wind when sitting close to the end of his Saläh before saying the ending Salām, his Saläh is valid. (Tirmizī 408)

In addition, Allāh's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught Hazrat 'Abdullāh ibn Mas'ood the words of Tashahhud (At Tahiyāt) and at the end he said that once you have said this *or done this*, your Saläh is over.

قال عبد الله بن مسعود: قال رسول الله صلى الله عليه وسلم: إِذَا قُلْتَ هَذَا أَوْ قَضَيْتَ هَذَا فَقَدْ قَضَيْتَ صَلَاتَكَ. إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ. (أبو داود: ٩٧٠)

Allāh's Prophet said: When you have said this or **completed this**, your Saläh is complete. You may get up from the Saläh if you so wish, or you may keep sitting if you so wish. (Abū Dāwūd: 970)

This Hadīth also shows that in the aforementioned case, the Saläh is valid.

Regarding Tirmizī's Hadīth

Imām Tirmizī's Hadīth where Allāh's Prophet ﷺ says that a person's Salāh is valid if he breaks wind before saying Salām, is Hasan (acceptable) according to Muftī Taqī Uthmānī (Darse Tirmizī: 2/174)

According to Imām Tirmizī, the Hadīth is not strong because of the narrator 'Abdur Rahmān ibn Ziyād ibn An'um Al Ifriqī (d. 156 AH) in its chain. However, Al Ifriqī is one of the disputable narrators regarding whom the Hadīth-scholars have differed in opinion. While Yahyā ibn Sa'id Al Qattān and Ahmad ibn Hanbal call him weak, others like Yahyā ibn Ma'in, Ahmad ibn Sālih, Ya'qūb ibn Sufyān, Imām Bukhārī etc. have called him reliable. (Ma'ārifus Sunan 4/34)

Objection on the ruling

(Source: Mu'nul Fiqh by Muhammad Husain Hanafi: 4; [Fiqhe Hanafi par Iterazat ke jawabat](#): 73)

Objection: (The Hanafīs have such ludicrous rulings their book like the following:)

If a person deliberately breaks wind or engages in conversation after Tashahhud (At Tahiyāt), his Salāh is complete.

وفي المنية ص ٨٥: وقال أبو حنيفة: يتوضأ ويقعد ويخرج عن الصلاة.

(That means, breaking wind is equivalent to saying Salām.)

Shams: While the Ahle Hadīth brother's objections were compiled in Urdu, the above has an 'Arabic sentence left un-translated. The 'Arabic sentence means:

Page 85 of Al Munyah says: Abū Hanīfah said: He should perform ablution, then sit back and get out of the Salāh (properly).

Muhammad Husain Hanafi's Response:

The objection is not upon the Hanafīs but upon Allāh's noble and truthful Prophet himself, as the ruling is based on a Hadīth. However, the objector's allegation that breaking wind is equivalent to saying Salām according to Hanafi jurists is nothing less than slander. May Allāh protect us all from insidious interpretations.

In fact a person who does this is a sinner, and if he does this deliberately, it is highly detestable (Makrūh Tahrīmī). Repeating the Salāh is now

compulsory for him, as he was supposed to exit the Salāh with the ending Salām and this Salām was *compulsory*, yet he missed this act which Sharī'ah had made compulsory for him. So, he is not only a sinner, but also repeating the Salāh is now compulsory for him. Thus the view that Hanafis consider such a Salāh valid without severe detestability or that they consider this act permissible is nothing but a clear slur and blatant lie against the Hanafis.

Even an Ahle Hadīth scholar Nawāb Siddiq Hasan Khān has rejected this objection through evidences in his book *Kashful Iltibās*.

Now, see the Hadīth. Imāms Abū Dāwūd and Tirmizī (408) have reported that if a man breaks wind when sitting close to the end of his Salāh before saying the ending Salām, then in Allāh's Prophet's holy words: "His Salāh is valid." Mullā 'Alī Qārī has enumerated a large number of Hadīths supporting this ruling in his booklet *Tashyī'ul Fuqahāil Hanafiyah*. Any interested person may refer page 85 of *Umdatur Ri'āyah*: Footnotes of *Sharh Wiqāyah*.

The objector should instead worry about his own Īmān.

Exiting the Salāh deliberately

According to the preferred opinion, exiting the Salāh deliberately is not a pillar of Salāh.

According to Hanafī Jurist Abū Sa'īd Al Barda'ī's interpretation of Imām Abū Hanīfah's view in this regard, exiting a Salāh by one's *deliberate* action is a pillar of Salāh. Ibn 'Ābidīn writes that 'Allāmah Ash Shurumbulālī, Margīnānī (*Hidāyah*'s author), most of the knowledgeable scholars and majority of the researching jurists have supported this interpretation.

'Allāmah Karkhī interprets differently. He says that exiting Salāh *by one's act* is not a pillar. Ibn Nujaim Al Misrī, 'Alāuddīn Al Haskafī, Maulānā Khālid Saifullāh and other scholars of our times seem to prefer this view.

The above difference in opinion will manifest itself in the case when a person sits for the period of Tashahhud, then his Wuzū is invalidated without his volition, and he does not perform Wuzū, start from where he left and exit the Salāh by a deliberate action, will his Salāh be valid? No, according to Abū Sa'īd. **Yes, according to Karkhī.**

(Al Bahrur Râiq: Sharh Kanzud Daqâiq 1/311; Ad Durrul Mukhtâr wa Häshiyatu Ibn 'Äbidîn 1/449)